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RESERVE
STORAGE

THE MISSIONARY HERALD

VOLUME LXXIV.—NUMBER 12

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THE
MISSIONARY HERALD.

VOL. LXXIV.—DECEMBER, 1878.—No. XII.

HOW SEVERELY MUST WE RETRENCH?

WHAT has been true for the past two years has continued to be true during the first two months of the present financial year of the American Board, namely, the regular donations from the churches are lessening. As compared with the first two months of the preceding year, they have fallen short over \$2,500. This is the response which we are receiving to the urgent pleas from the missions that the estimates which they have carefully prepared of the necessary expenditures for the coming year may not be reduced. Those pleas are sustained by weighty arguments, and some of them are almost piteous in their entreaty. Had we reason to expect that the regular donations for the coming year would equal both the regular and the special donations of last year, we should still be obliged to reduce those estimates several thousand dollars. But since the indications are that the donations from the churches may not equal even the diminished regular donations of last year, the reduction necessary to bring down the estimates to these diminished receipts is appalling, being not less than \$75,000.

What shall be done? The Prudential Committee are now attempting to grapple with this grave problem. Where shall the reduction begin, and where shall it end? They have looked into the question far enough to see that word must be instantly sent to the several missions that, as far as the response from pastors and churches has been indicated, the demand of the home constituency upon their missionaries abroad is for severe retrenchment. What dismay this word will send into the hearts of these faithful, self-denying laborers upon the harvest field, waiting patiently for the needed additional help they have so long asked for in vain, who can describe? The bitterness of their disappointment they themselves will know, and the Lord of the harvest will know. They will never be able to express it in words.

Is this the only alternative? Has the Providence of God so impoverished his churches that their present gifts constitute the extreme limit of their ability? Doubtless, in some cases this is true. But is it true of all? Are there

not a considerable number of the Lord's people who, by self-denial, could increase their benevolence sufficiently to save this fearful process of continuous retrenchment? The answer to these questions gives its serious significance to the monthly record of donations from the churches. As long as they continue to fall behind those of preceding years, how can the necessary appropriations for the coming year be made upon the basis of an anticipated twenty-five per cent. advance? In other words, HOW SEVERELY MUST WE RETRENCH?

THE MOVEMENT AMONG THE TELOOGOOS, HINDOSTAN.

MANY of our readers must have seen already, in other publications, accounts of the recent very marked advance of Christianity,—the large number of baptisms,—in connection with the Teloogoo mission of the Baptist Missionary Union. Yet some notice of this wonderful work of grace should appear in the *Missionary Herald*,—would have appeared in a previous number but for the large amount of other matter claiming a place. It is a work eminently calculated to quicken the faith and stimulate the zeal of Christians in their efforts for the world's salvation. Taken in connection with the movement in Tinnevelly, Southern Hindostan, noticed in the *Herald* for July last, the many recent additions to the churches of the Reformed (Dutch) Arcot mission, farther north in the same country, and the cheering indications in our own Madura mission field, it may well encourage the hope that the "set time" to "favor Zion" in India, at least, "has come" or is just at hand. Such movements remind us of the day of Pentecost, of the power of the Spirit over human hearts, and of Scripture promises and intimations which have ever led the church to look for mightier workings of that Spirit, bringing all nations to bow at the name of Jesus, and giving him the kingdom under the whole heaven.

The account of this case is taken from the "Baptist Missionary Magazine," and will be given mainly as presented in that publication, but abridged. The Teloogoos, descendants of an ancient race in India, are now found largely near the western coast of the Bay of Bengal, but are to be met with to some extent in all parts of Hindostan. They are supposed to number not far from 20,000,000. Ongole, the mission station specially referred to, is about 170 miles north of Madras. The October "Missionary Magazine" states:—

"The laborers among the Teloogoos had been for some time confidently looking forward to a large ingathering of converts; but the reality has, we presume, far exceeded even *their* expectations. The last issue of the 'Magazine' contained but a brief narrative of the work in Ongole. The report of baptisms, as given in a short letter dated July 7, and written by Mr. Clough in the midst of the great spiritual harvest, seemed to many of those who read it *incredible*. 'Can it be true?' 'Is there not some mistake in the figures?' 'Were there really *five thousand four hundred and twenty-nine* baptized, and added to the one church in Ongole, and all in the short time of twenty-one days?' 'Were there *two thousand two hundred and twenty-two* baptized by the missionary and his native preachers in one day?' Such were the questions asked by one and another after the intelligence was made public in one of our weekly religious journals.

"But it is all true. In many a missionary concert, on the first Sunday evening of September, Mr. Clough's stirring letter was read; and many hearts were thrilled with the tidings therein communicated. A wide-spread and profound interest in the Teloogoo mission has been suddenly excited, if we may judge by the numerous calls that are now being made for 'The Lone Star' tract, published by the Union, and which gives a sketch of the Teloogoo mission from its opening in 1840 up to the year 1874.

"The predictive and inspiring stanzas composed twenty-five years ago by Dr. S. F. Smith, when, at the anniversary meetings in Albany, N. Y., it was proposed to abandon, as a fruitless and hopeless enterprise, the mission among the Teloogooos, have been again and yet more signally illustrated. In view of the latest manifestations of the divine favor towards the 'Lone Star' mission, which for long years was so unproductive, how prophetic seems to have been the vision of him who wrote, in 1853:—

" 'Shine on, "Lone Star!" thy radiance bright
Shall spread o'er all the eastern sky;
Morn breaks apace from gloom and night:
Shine on, and bless the pilgrim's eye.'

" 'Shine on, "Lone Star!" the day draws near
When none shall shine more fair than thou:
Thou, born and nursed in doubt and fear,
Wilt glitter on Immanuel's brow.'

"It was in that same year 1853, that Mr. Jewett, with his wife and one of the native Christians, visited a town called Ongole, seventy-seven miles north from Nellore. In the public thoroughfares of that heathen community, the missionary, reviled and stoned, preached the gospel. In 1865 Mr. Clough reached Nellore in company with Dr. Jewett. Early in the following year Mr. Clough made his first visit to Ongole, the station to which he was designated when sent out by the Union. From Nellore he wrote: 'The "Lone Star" mission has stood here in the midst of darkness deeper than night, for about twenty-five years; yet few, very few, have "believed our report." We feel that this cannot longer be endured; that God has elect people here, and that they must come out from the reckless multitude.'

"On the first day of January, 1867, a church was organized in Ongole with only eight souls. But the little one was speedily to become a thousand. In 1877 the church at that station reported a membership of 3,269, with twenty-two native helpers, six of whom were ordained ministers.

"On account of the terrible famine throughout the Madras Presidency, at the opening of the year 1877, all strictly missionary work was suspended. Mr. Clough was intrusted with a large amount of famine funds to disburse to the starving. With his native assistants he was constantly employed in feeding and caring for the suffering thousands around him. In his report to the Union for 1877, he remarks, 'During the year under review, although continually amid horrible, sickening scenes, we feel that as missionaries, and as a mission, we have enjoyed the special smile of Heaven upon us continually. The spiritual condition of the Ongole mission was, perhaps, never better than to-day. The members of the church, though hungry and starving, and many of the aged and little children of their households sickening and

dying inch by inch, yet — I speak advisedly — I have not heard of a single instance of real apostasy. It is true that only 110 have been baptized; but it should be remembered that since about the 15th of March we *have not baptized any*, though *hundreds, yes, thousands*, have clamored for the ordinance; but we have not had the time or strength, *even if it had been desirable*, to conduct the necessary examination of the candidates.'

"On the 16th of last June, Mr. Clough opened once more the doors of the church for the admission of members. For prudential reasons those doors had been kept closed for over fifteen months. He writes: 'On June 16 we again commenced receiving converts, — *believers in the Lord Jesus as their Saviour and the Saviour of the whole world*. Since then the work has gone on widening and deepening; and now, as I write these lines, it seems to me that the blessed gospel which we try to preach is going to sweep everything before it.'

"As already announced, in the last number of the 'Magazine,' Mr. Clough, with the aid of his native preachers, had baptized in twenty-one days, from June 16 to July 6, 5,429 converts, making the membership of the Baptist Church in Ongole at that date nearly 9,000 souls; and when he last wrote he was in the midst of the extraordinary harvest. His next letter will, doubtless, report still other additions to the church. Very few of the thousands baptized ever received any of the famine funds disbursed by Mr. Clough. He says, 'Perhaps not *one hundred* of the whole number ever received a pice (quarter of a cent) even from me, directly or indirectly, and never expect to receive any money or financial aid in any way.'

"After this article was put in type the news here anticipated came. Mr. Clough reports 3,262 additional baptisms; making the whole number baptized, from June 16 to July 31, 8,691.

"Shall we not listen to the toiling and reaping missionary as he pleads for the help which he so much needs? When Mr. Clough wrote, on the 24th of last June, in the midst of his herculean labors, he says, '*I am all alone. Send help at once, — men and money. Do not plead hard times. What am I to do? I need, I must have, help!*' Then again, in his letter of July 7, after baptizing in a few days over five thousand converts, his last words are, '*Please consider my appeal for help in my letter of June 24 in the light of the figures above. Send out the best Baptist pastor and evangelist in all America at once. Do not delay.*'"

THE MONTHLY CONCERT.

IT is, perhaps, a pleasant "sign of the times" that the thoughts of some, at least, among both pastors and lay members of the churches, seem of late to be turned specially towards the Monthly Concert of Prayer. In several cases, recently, inquiries have been made at the Missionary Rooms, or of the Secretaries of the Board when abroad, as to methods of conducting the concert, and ways of increasing the interest and influence of the meeting. Two articles on this subject, sent for the *Missionary Herald*, will be given here, one from a pastor in Massachusetts, the other from a layman in Pennsylvania. The last has already appeared in the "*Presbyterian Banner*," of

Pittsburgh, but it was sent in slip by the writer to the editor of the Missionary Herald, and will reach, in this publication, a different, and probably a more widely extended class of readers. Both articles will be found suggestive, and, while they are quite dissimilar, each may be of value to some who are seeking light upon this important matter.

SUGGESTIONS BY A MASSACHUSETTS PASTOR.

"The Monthly Concert of Prayer is in accordance with our Master's command, 'Pray ye the Lord of the harvest, that he will send forth laborers into the harvest.' It coöperates in the most effective way with those who personally obey that other word, 'Go ye into all the world,' 'teach all nations.' Prayer is the mighty power of the church with God, in behalf of those who speak for her to the world. But the church is militant, and must have war songs, like any other army. These are the two most important elements in the monthly concert,—prayer and Christian hymns. Inspiring hymns of the kingdom, of self-consecration, of triumph and faith, of loyalty and courage and hope, are most fitting to the time and place. If only the prayers and hymns were those of a missionary revival in each church, every month; if they were like the pleadings of those disciples who 'lifted up their voice with one accord,' saying, '*And now, Lord, behold their threatenings, and grant unto thy servants that with all boldness they may speak thy word, by stretching forth thine hand to heal, and that signs and wonders may be done by the name of thy holy child Jesus,*' there would be need of nothing more to fill our vestries with wondering and affected listeners. Then would these souls be filled with the Spirit, and the place of the assembly would be shaken somewhat as of old.

"O for such praying and singing always! But alas! they come not to order. Faith and love in God's people fail. There is *not* a monthly revival of Christian zeal for the Lord's kingdom. Too often forms, without much of the spirit, precede the customary 'collection.' Few are present; the faithful are disappointed; the curious wonder at such glorious promises, and such lifeless, dispirited believers, who come up to take God's offers.

"*What must be done?* Israel had good courage when a second time near the borders of the promised land. The people could march and blow trumpets when they *saw* the walls of Jericho. Moses, who had endured so long, rejoiced to *see* from Pisgah the blessed Canaan. Let us, too, climb out of the desert of missionary concerts and *use our eyes to see* the lands and the people that the Lord's hosts will yet conquer.

"It is said, 'Give us messengers from those lands for the concerts, to lay before us what they have gathered?' But these seldom come to the churches, and do not always bring grapes of Eshcol. 'Send us tidings from those distant shores.' But the news, though faithfully told, may swamp the prayer and praise element in an hour. Besides, brethren and sisters are diffident at such work, and sometimes, like their pastors, unskillful and heavy. These intelligence meetings, we fear, often fail to nerve and inspirit the brethren in Turkey, India, Africa, and Micronesia, by telephonic communications of the heart, through the Spirit's blessed bonds.

"Yet what is needed is just that vivid sense to which a rightly attained

knowledge will bring us, of the real life, the habits, customs, religions, countries, and histories of those for whom we pray that they may become a part of the kingdom of our Lord Jesus Christ. One who has seen those peoples and lands should be able not only to pray well for them, but to select well the salient points of intelligence which shall awaken sympathy in others. But our monthly concert audiences, as a substitute for the traveler's experience, must be wisely and somewhat systematically instructed, if we would rouse them to prayers of strong desire and prevailing faith. For this, should we not concentrate thought on one field and people at a time, and bring vividly to the mind of our congregations their history, religion, and daily life? Common-school education does not come up to the standard of this age unless it is largely objective. No education of the people will be very effective by any other method. Maps, products of the soil or of the skill of the people, magic lantern views,—so multiplied now by missionaries and artists in every land,—and where possible even the living representatives of the nation, and a thousand unnamed things connected with them, will lift those in heathen darkness out of the dread region of the abstract and unseen, and make them to be rather, in their perishing need, like Lazarus, at our very doors, with hands stretched out before our eyes, and tokens of spiritual decay appealing to God's mercy, or, bearing the lineaments of a noble humanity, their intelligence and skill attesting to us their worthiness of redemption to a higher life by Christ's gospel.

"Such instruction by a pastor, aided by willing helpers in the congregation, and continued till the people have their spiritual geography well learned, will, in two or three years, make out of the youth, at least, a generation that shall steadfastly minister, in word and prayer and gifts, to the progress of missions.

"The time used for this work might well be on other Sunday evenings than that of the concert, which should be mainly devoted to prayer and song, with a few stirring incidents of missionary experience and need. The history transpiring every year, within the circle of her influence, is more important than any other history to the Christian church, and may profitably occupy some of the evenings given to desultory prayer and conference meetings. The strength of the church lies not so much in her ancestry as in her present working forces and vantage ground. We ought to understand these better.

"Such study of living peoples, struggling against their destiny, or aspiring to their redemption, would bring the Christian spirit in pastor and people nearer to that *true* religion of humanity which is a love and work for man as man, in the name of Him who died for all."

SUGGESTIONS BY A PENNSYLVANIA LAYMAN.

"The petition 'Thy kingdom come' is the language of the true Christian. For this, as well as personal and private mercies, God 'will be inquired of.' Concerted prayer—united prayer—has the promise of Christ's presence. If, when two or three are gathered together in his name, He is in the midst, how much more may we expect to meet with Jesus when the Christian world assembles to ask the Father, in the name of Christ, that our Lord may be speedily exalted to the throne of his glory? At such a time, if the

veil of space could be lifted, and our eyes could behold and our ears hear what of earnest devotion and joyful activity, of prayer and praise, is from every clime presented at the throne of God, what a song of triumph would burst from every lip! Why then does not our faith take hold of the reality, though unseen and unheard? Can we not join in the great concert of prayer for the conversion of the world?

"Have we no interest in the steps which precede the coronation of our King? Do we know all about his progress? Do our brethren know? Have pastors and people any duties to one another in promoting a lively interest in the triumphs of the gospel? Is not the monthly concert a precious means of grace? Do all the churches enjoy it? Can the church do without it? How shall we make the most of it? Not by the monotonous, lifeless reading of statistics, or carefully prepared narratives. Not by ill-chosen hymns, or Scripture readings selected at random; nor yet by prayer which has its origin in the constraint of circumstances, or the routine of services. That is not prayer which fills up the time, but expresses no longing of the soul. The driest statistics may be galvanized into life, or the most complete narrative may fall idly upon the ear. Hymns expressive of communion with God, anticipations of heaven, or the conflicts of the soul may not be substituted for those illustrating Christian duty, the glory of the King, and the triumphs of his kingdom. Nor yet may the study of the beatitudes take the place of our Lord's closing instructions, the last verses of Revelation, or the volume of unfulfilled prophecy. No one man, be he pastor or layman, can make the most of the monthly concert. One, indeed, who is thoroughly imbued with the missionary spirit, may do much for his own soul and the souls of others in this direction; but the highest attainments are to be made only when pastor and people, old and young, male and female, unite in seeking the knowledge which is the basis of true prayer and effort in behalf of Christ's kingdom. All the means within reach are to be utilized; books of travel, geography, history, biography, missionary reports from all denominations, minutes of assemblies and conferences, the religious and many of our secular newspapers are to be laid under contribution in preparation for this meeting.

"Every member of the congregation, with scissors and memorandum at hand, should be upon the watch for 'tidings from afar.' The gatherings by the way will be subjects of thought, of conversation, and in the monthly concert will prove oftentimes a very treasury of precious things. One and another will contribute to the common stock. A text of Scripture may be aptly presented; a single sentence or more from a full heart uttered; short papers, prepared by those who are too timid to speak, may be read by others; and the pastor or leader, by a few well-chosen remarks, may so blend all the contributions together, as to make the subject stand out in bold relief, and deepen the interest in every heart. The Scripture readings, hymns, and prayers, in such a meeting, being all in unison, would, by the blessing of God, quicken the affections and draw the soul nearer to himself.

"If any think that the picture so imperfectly sketched cannot be realized, let them try. Do something, if it is only to arrange material for the use of others. Give your neighbor an extract to read. Be satisfied, however, with nothing less than united inquiry, as well as united prayer."

THE DAKOTA MISSION,—A PLEA FOR HELP.

THE following plea, sent from Minnesota, that, through the Herald, it may reach more than one reader, needs no words of introduction. In its own way,—not after the manner of most articles in these pages,—it tells its own truthful and impressive story:—

“DEAR AUNT JENNY,—Napton writes that you wish me to tell you something of the Dakota Indian mission. Well, I wish I could gratify you, for I see that you still have a leaning toward the Indians. Do you recollect that bright summer Saturday when Sallie and I, two little lassies in long-sleeved aprons, and sunbonnets, came for your subscription to foreign missions? You gave us a dollar, and said, ‘If only it were for Indian missions it would have been two.’ You have forgotten it? Well, we have not, and before we have done, we will refresh your memory. I am sure you will remember that when, in 1862, having decided to come to Minnesota as a home missionary, dear Aunt Edith, and all the parish as well, were sure we were only coming to be scalped, roasted, and eaten by those rascally Dakotas; and I think you all set us down for two very perverse mortals, that we should dare to cross the Mississippi at such a time of outbreak and danger. The good Lord must have taken care of us, for not only were there no Indians to be seen here, but none to be heard of. Inquiring what had become of the Dakota mission, I was told that the Indians had killed all the missionaries, and burned the mission,—‘Served ’em right for trying to Christianize Indians.’

“Now we had seen too many glorious specimens of God’s converting grace among the Choctaws and Cherokees to quite believe all that, but finding there was no use in questioning Western people, who looked with greedy eyes on all ‘Indian reservations,’ we discreetly held our peace, none the less keeping our eyes open. In 1871 we saw just what we had been so long looking for,—the two missionaries, Riggs and Williamson, with five converted native Indian ministers taking part in the religious services of the Synod of Minnesota. ‘So ho,’ I whispered to Harry. ‘Here are our missionaries who were “scalped” and “burned alive,” and “killed as dead as hammers” by converted Indians, and like enough these Indian ministers are the fellows who did it!’ Whereupon Harry very improperly laughed in meeting.

“Finding that the mission was not so very much ‘dead and buried’ as I had been told, I have since kept my ears as well as my eyes open, and I have learned a few things about it that you and uncle Ned and Napton may like to know. Shall I tell you that there are eight of these Indian pastors, with churches under their care, numbering eight hundred and four church members, ‘to whom,’ said Dr. Riggs, ‘you may add as many more who have died in the faith, and gone home to glory.’

“Last year, wise old Aunt Canada, on the other side of the line, believing that Bibles and preaching are better for Indians than soldiers and guns, offered one of these native pastors \$600, with traveling expenses of himself and family, if he would go to Manitoba and preach to the Canadian Dakotas. ‘Did he go?’ Yes. Why not? We are poor on this side of the line. We can give these men only \$100 a year, as support for themselves and families.

As they cannot live on that, and as their Indian churches are as poor as the pastors, most of them live as did Paul,—working with their own hands. That of course leaves them far less time for preaching than they should have. One of them, Rev. John B. Renville, has a white wife. I met her last fall, at St. Paul, and from her I learned things that you don't read in the Herald. She had with her a daughter, sixteen years old, on her way to Wisconsin, to enter school. Inquiring of Mrs. Renville if Ella was her only child, she replied, 'Yes, and No. Since my marriage to Mr. Renville I have brought up and educated sixteen Dakota children. So you may say I have others beside my daughter.'

"Remembering that you good Eastern people often send boxes of clothing to our home missionaries, I asked, 'Is there not some way in which we can aid you in your work?' thinking, of course, that she would understand that I meant by means of a box of clothing. How do you think the woman took me? She said, 'Yes; the wild Dakotas beyond us are asking for preaching. We have an Indian minister ready to go to them. We have organized Dakota Women's Mission Societies at all the stations, and are trying to earn money, by sewing and the sale of bead-work, to send a preacher far out on the plains. The work sells well, but we are troubled for material. If any one would send us bits of velvet, upholsterers' rep, and bright scraps of delaine and silk, it would help us much. Last year these Dakota women raised in this way \$80 for mission work.' 'Indian women?' 'Yes, converted Indian women, not so very long out of heathenism and blankets.'

"'Is there nothing else you need?' I asked, still thinking of the box. 'Yes. I am much among the sick. When an Indian is converted he throws his medicine-man or conjurer overboard, and comes to the missionary for care and medicine. The most useful thing ever sent me was a bundle of soft linen and bandages—fourteen pounds of them. I laughed at the amount, but in time I used them all among the sick.'

"'Do you need nothing for yourself?' I said at last, finding that she had no thought save for the work among her husband's people. Then she opened her heart to me, and told me that, while it was all right that these Indian churches should be taught to maintain their pastors, and that while she and her husband tried to be very patient in the teaching of the lesson, yet their inadequate support so hampered them that she felt obliged to turn aside from the true mission work, which she saw lying all about her and which she longed to do, to teach a government school for means to piece out their living, and to educate their one child. It has long been her wish to be adopted by the Woman's Board, that set free, by the support which they give their protégés, from this continually recurring question, 'How shall we live?' she may give her time and strength entirely to direct mission work. Application has once been made on her behalf to the Woman's Board of the Northwest. The reply is, 'We do not adopt married ladies, as they cannot give all their time to the work.' Well, perhaps that is all right, and yet it might be in order to ask just how many single ladies have gone into this work, and after a few years' labor have gone out of it, while she is abiding in it still?

"We may not judge rightly, but we here think that her marriage to Mr. Renville binds her to the work, as no single lady can be bound to it. Is the

steady, ceaseless work of all the past eighteen years or more to be ignored because she is married to an Indian pastor, and goes into this work with him, heart and hand, as a single lady cannot go? I trow not.

"Sallie and I have been talking this matter over for three months past, and now we have come to you for that two dollars you would have given so long ago, had we asked for Indian instead of foreign missions. You see there are 'lots' of good people who say, 'We like the Indians, and prefer to give for Indian missions, but we don't know how to reach them.' Now if you, and those who feel as you do about Indian missions, will just say to the Woman's Board in Boston, 'If you will adopt Mrs. Renville we will see that you have means for her support, without detracting one penny from your regular income for other schemes,' I think that Board might be easily coaxed to unloose her hands from the task of earning her own support, and set her free to work for the religious training of these Dakota women and children, as she so longs to do,—as she has so long already done with so little outside aid and sympathy. And please, dear aunt, won't you lead off with that two dollars? I want you to be the first one in the matter.

"But that is not all I want. I have three other requests to make. Do, please, leave piecing those log-cabin quilts, and instead, doing up those bits of silk and velvet in wee bit packages, such as the mail will take, just send them to the ladies in charge at the different stations, for these Indian women to manufacture into mission money. And don't forget to put the postage stamp on, fast and firm, so that said package will go all right. You don't know to whom, and where, to address it? Just drop a line to Rev. S. R. Riggs, D. D., Beloit, Wisconsin, asking him to give you the address of the ladies in charge of this work at the different stations, and I'll promise the good doctor will return the postal which you inclose to him, with all needed information.

"And now about those eight native pastors. A cold northern winter is at hand. Every one of them needs, now, a box of warm winter clothing for himself and family. And please remember they don't dress in blankets any longer. They wear just such clothing as uncle Ned and Napton wear. They are white men in all save complexion and language.

"Your society works for home missions only,' do you say? Is not this home missions, with an emphasis? Come and live one year on this side the Mississippi, and see if you don't think Indian missions mean home missions. Never mind though you do the work through the foreign Board; if only well done, it is a small matter by which Board; only do it **QUICKLY**. If you are in doubt whether to send to Artemas Elnamani, or Louis Mazawakinyanna, or what you shall put in Daniel Renville's box, just ask Dr. Riggs, and he will give you all needful directions. I know him to possess what my Cherokee interpreter once termed 'long patience'; but don't make unreasonable inquiries, and don't forget to inclose your return envelope, addressed and stamped. I know that all reasonable questions the doctor will cheerfully answer. None of you need ask to send a box to Tunkanshaiciye. Canala will take care of him. Our fear is that she will want to take care of more of these men, and we cannot spare her another. With 30,000 Dakotas who have not yet heard the gospel, there are needed seven times seven Indian pastors to do the work.

"Last, but not least, is there not some one of you who would volunteer to give Ella Renville one or two years in some good seminary? Her parents wish to fit her for usefulness among her people; but, unaided, they cannot support themselves and send her into the States to school. Is there not some home of wealth from which a beloved daughter has gone to the higher school of heaven, Jesus and the angels being now her teachers, that would receive to its tender care this daughter of the prairies, giving her the advantages that shall qualify her to do hereafter a good work for her people? She is now seventeen years of age, has had one year in school at Ripon, and such other instruction as the mission schools could give.

"Dear auntie, have I written as you wished of the Dakota mission? I have been a long time learning this Indian lesson,—sixteen years,—but I have picked it up bit by bit, as best I might. I had none to tell it to me. As I said, it has only been by keeping eyes open, and ears attent, that I have learned it all. There is a way in which you can learn far more of it than I can tell you. Let Napton buy a copy of 'The Gospel among the Dakotas,'—it will not cost over a dollar and a quarter,—let him read it aloud to you these winter evenings, and when quite done with it, put it in your Sabbath-school library, thus giving the whole parish the benefit of it.

"Please remember, we are hoping you will send that two dollars right speedily to the Boston Board. We shall watch and wait for the report of it, and for other two dollars as well.

"Your loving niece,

MARY E. D. AINSLIE."

ITEMS FROM THE MISSIONS.

MR. BLODGET, of Peking, *North China*, reports the baptism, in July, of Miss Diament's teacher and one other person, a laboring man. He also mentions the death, from the then prevailing fever, of two church members and several relatives of church members.

MR. RENDALL, of the *Madura* mission, expresses great disappointment that one who was expected to join that mission had been turned aside to another field. He says, "We are in great need. Not less than two thousand souls have been added to our congregations this year."

A LETTER from Mr. W. W. Howland, of *Ceylon*, will be found in another place in this number of the Herald. Writing again September 18, he says: "In my former letter I alluded to the fact that all the results of labor in this mission are not to be found in our American mission churches. When speaking of this the other day, Mrs. H. after thinking a little while, and reckoning up those who have gone out from our field and are now members of other churches, said she had counted seventy, in Jaffna alone, not reckoning the many scattered in Central and South Ceylon and in India. When we look back to the past, and around us at the present, we feel that 'the Lord hath done great things for us,' and that the future is still more full of hope,

as to the result of earnest, faithful labor. We feel that there is a great work to be done here, and that the Lord has given it largely to the American church, to be done by her sons and daughters."

THE following paragraphs are from a letter from Mr. Knapp, of Bitlis, *Eastern Turkey*, dated August 23: " You need not reproach yourself for having permitted us to remain here in Koordistan during the past war. Did not the Lord allow Daniel to be cast into the lions' den? Did not the Lord protect him there? And will not the same Lord protect us?

" We see it hinted, in the London 'Times,' that England will secure political reforms in Asiatic Turkey. When the time comes that we may use the school-bell that has for half a dozen years hung idle on our girls' school building, by reason of the fanaticism of the Mussulmans, then we shall conclude that reforms have commenced in real earnest, and not until then.

" At our last communion nine persons were admitted to our church. Pastor Simon has gone to-day to our out-station Aagh, to conduct a communion service there. The work is going on harmoniously in our city. At Moosh, however, I regret to say, it is at a very low ebb. The preacher, I this week learn, has become so discouraged that he purposed to leave preaching."

MR. AND MRS. DEWEY, who left this country in September, 1877, expecting to join the *Eastern Turkey* mission, at Mardin, but have been detained in Syria by the illness of Mrs. D., were expecting, when Mr. D. wrote last, to start on the overland journey for Mardin about October 17.

LETTERS FROM THE MISSIONS.

Zulu Mission.

ANOTHER NATIVE ORDAINED.

IN a letter dated August 12, Mr. Tyler says: —

" I must now communicate information which I think will gratify you. Another brother has been added to the number of our Zulu ordained ministers. Umbiana was ordained on the 9th inst., over the church of which he has had the charge for a long time. It seemed proper that he should sustain the relation of pastor, although the people are not able to give him his entire support. Like Rev. Benjamin Hawes, of the Itafamasi station, he is supported by the Zulu Home Missionary Society, to which his people contribute generously. His examination was thorough and, I am thankful to say, satisfactory. Not only did he show that he

had a clear knowledge of Bible truth, and loved the work of preaching, but he said that he was ' one with us ' in sentiment and feeling in regard to certain customs which we are battling, in the church and out of it. I refer to *ukulobola*, or the exchanging of daughters for cattle, going to, or allowing beer-drinkings on the station, heathen dances at weddings, etc. The council, pleased with the examination, proceeded to ordain him in presence of a large native congregation. Mr. Rood preached the sermon and made the consecrating prayer, Rev. B. Hawes (native) gave the right hand of fellowship, Mr. Pixley charged the pastor, and I gave the charge to the people. The services throughout were solemn, and, I trust, productive of good. Will not our friends, who pray for the Zulu missionaries, remember particularly this newly consecrated native pastor?"

AN INLAND MISSION.

The following extract from a letter from Mr. Rood, dated August 16, will show that the brethren of the Zulu mission keep in view their own desire, as well as that of Christians at home, to see Christian missions planted in all the interior of Africa, and are ready to report favorable indications and hopeful openings :—

" In regard to an inland mission, our attention, from the time the subject first came before us, has been directed to a large tribe under the chief Umzila, northeast of the Matebele, beyond the Amaswazi, inland from Sofula. I have just received a letter from Mr. Coillard, the French missionary who has gone with the band of Basutus sent by the Basuto Christians to commence a mission among the Banyai. You doubtless have heard that Lobengula, chief of the Matebeles, would not allow him to remain among them, and he has accordingly gone towards the Zambezi.

" Mr. Coillard found that all the tribes in that vicinity were under either Lobengula, who is the son and successor of Umzilikoz (Moselekatsi), or Umzila. The London Missionary Society have missionaries among the people of the former, but there are no missionaries among Umzila's people. I am hoping soon to get hold of some men who have visited Umzila's country, and from whom I can learn more particulars. So far as our present knowledge extends, it seems to me that country would present a good field for us to take up. The people, I believe, speak the Zulu language."

European Turkey Mission.

RUSSIAN RULE AND INFLUENCE IN BULGARIA.

THE following letter from Mr. Barrows, of the Western Turkey mission (dated Constantinople, October 5), relates to the European Turkey field, touching upon various matters; and will be found encouraging and of great interest :—

" I have just returned from a trip into European Turkey. I attended the annual meeting of the mission at Samokov, and also spent a few days at Adrianople. An account of the meeting and its doings will be given you by others, but perhaps it may not be out of place to note a few of the impressions which I received on this visit.

" And first in regard to the Russians, who now have possession of Bulgaria. Their coming was feared by many, as if they were barbarians of the early ages, who, in taking possession of the country, would destroy everything good. But what has been the result? The government which they have established is, of course, a military government, and it is not destitute of the arbitrariness which attends such government everywhere; but it gives to the people peace, security of person and property, and a beginning of business prosperity,—blessings which, for an indefinite period, have been foreign to the experience of the great mass of the Christian populations of Turkey. I was told by villagers in the mountains above Philippopolis, that they could now travel in the night, and alone, to that city; but that before this year they had never dared to do it. I saw beside the road corn fields and grape vineyards left with no one to watch them, yet they were undisturbed. This quietness and sense of security were really refreshing to one traveling in Turkey. Only occasionally, and in secret, some atrocious act is committed.

" But those who feared the coming of the Russians laid the chief stress upon this point, namely, that they would crush out religious liberty, and with it our evangelistic work. How has it been? Our work of evangelization has gone on just as before. When the Russian governor was asked whether the Bible could be sold, he replied, 'Who can forbid that?' It is notorious that the Russians have themselves bought thousands of copies of the Holy Scriptures. The only trouble has been to get a supply. The Grand Duke, when in Adrianople, sent a man to our bookseller to purchase two or three copies each of every kind of Bible

and Testament that he had for sale. He said his object was to present these books, in their various languages, to certain friends of his—professors in Russian schools.

"To the native Protestant Christians the greatest surprise of all has been to find so many brother Protestants among the soldiers of the Russian army. The first governor of Adrianople was a Protestant. He died while in office, and was buried in the Protestant burying ground. But it must not be supposed that the Russians are all saints. On the contrary they have many vices, and are especially addicted to intemperance."

INCREASED REGARD FOR PROTESTANTS.

"The second thing of which I wish to speak is the new position of respectability, in the eyes of the people, to which the Protestants have risen through the treatment they have received from the Russians. Before their coming, many Bulgarians said, 'When the Russians get here we think these Protestant teachers won't wait long for notice to clear out.' But when they saw these men, who were to drive out the hated sect, pay to the missionaries a marked respect, they were confounded, and now they have begun to show something of the same kind of respect themselves. One evening as I was taking a walk with one of the missionaries at Samokov, we met the Russian governor of the town, who inquired where we were going. We replied that we were out for a little exercise. 'Well,' he said, 'if you please, I will go too.' He went with us, chatting on various subjects with all the cordiality of an old acquaintance. He, and also a Russian prince who is now in Samokov, attended the examination of our schools, and expressed themselves as highly pleased with what they saw and heard. Now these men are probably no real friends to our work; but they show a spirit of toleration, and certain qualities of the man and the gentleman, which are not always seen in Turkey."

PROTESTANTS PROVIDENTIALLY PRESERVED.

"Another thing which impressed me deeply was what now appears to have

been God's remarkable providence in preserving the missionaries and their native brethren during those terrible days of fear, violence, and bloodshed. With the fewest exceptions, they have been kept from the fate which has overtaken so many thousands. Both the missionaries and the native Christians now feel, as never before, that God is the hearer of prayer. They feel as never before that God can make his word of promise sure; that though 'a thousand shall fall at thy side, and ten thousand at thy right hand, it shall not come nigh thee.'

HOPES OF BULGARIANS.

"And now a word in regard to the Bulgarians themselves. Although exceedingly angry that by the treaty of Berlin they should have been cut in two, they are still in a state of expectancy and hope. A few years ago, when they were freed from the tyranny of the Greek ecclesiastics, they thought they had attained to all that was necessary for their advancement as a nation; but they soon learned their mistake. They now think that freedom from their Turkish masters is to do everything for them. Of course in this, too, they are doomed to disappointment. They will soon see that this is only a negative good. There must be not only the tearing down of the old, but also the building up of the new; and this is the difficult task to which, without help, they will find themselves quite unequal. Thus I doubt not the way will be prepared for the more rapid advancement of the work which has been undertaken by the American Board."

TWO NEW PAYING PUPILS FOR THE GIRLS' SCHOOL.

"The missionaries, as I have already remarked, are gaining the respect of the more thoughtful Bulgarians as never before. These men begin to see that our schools are something which they themselves are unable to produce. While I was in Samokov, two men came from a part of Macedonia some five days' journey away, bringing each his young girl for our school. They said their neighbors objected, because they were taking their girls to a Protestant school. 'We

know what we are about,' they replied. 'Where is there another school in our country that raises up teachers for our girls?' Each of them paid in advance twelve Turkish pounds, the sum required of a boarding pupil for a year, and leaving their daughters, returned to their distant homes. With the blessing of God there is a most hopeful future before our missionaries in Bulgaria. It should be enough to satisfy the most lofty ambition to be permitted to aid in laying the foundation stones of the regenerated nation on the solid basis of Christian truth."

Central Turkey Mission.

MARASH THEOLOGICAL SEMINARY — GRADUATES.

MR. MONTGOMERY wrote from Marash, August 19 :—

"Our Seminary term closed the last Wednesday in June, and eight young men graduated, who have since entered the ministry. Two were called to be pastors over the churches from which they came to us,—one at Hadjin, and the other at Hassanbeily. A third was called to the pastorate of the Third Church, and a fourth, to the acting pastorate of the First Church, in this city. A fifth was called to the church in Adyaman, and a sixth to the church in Albustan. Of the remaining two, one goes to an out-station in the Aintab field, and the other is awaiting an opportunity to get 'passed' to Shur,—one of our own out-stations, lying the other side of a strip of country now in possession of robbers, in rebellion against the government. The young pastor elect to the Hadjin church was obliged to pass through the same region. His family, consisting of his wife, child, and brother, with all their goods, left before him, going with an immense caravan of merchants, under a guard of Circassians, but they were attacked by another tribe of Circassians, and everything was taken from them. He himself was obliged afterwards to make his way to Hadjin alone, and a good part of the way on foot. As he was a poor man, and somewhat in debt because of his

seminary expenses, it is pretty hard thus to lose all their clothing and furniture."

CENTRAL TURKEY COLLEGE.

"I had the pleasure of attending the examinations and closing exercises of the college at Aintab, last month. The examinations, considering the difficulties of language (the text-books are mostly in English, which none of the students have yet perfectly mastered), and the difficulties growing out of previous habits of study, showed that good and conscientious work had been done by both students and teachers. The prospects for the incoming class are very cheering, and we hope to send seven or eight new students from Marash, who have the ministry in view. 'Commencement' exercises were followed by the annual meeting of the Native Union of our churches, which lasted four days. Six of the late graduates of the seminary were examined, and licensed to preach. Two were unable to be present."

ANOTHER PLEA FROM THE LADIES AT AINTAB.

Readers will remember the letter from Miss Shattuck, in the Herald for November, pleading against a reduction of the sum asked for 1879, for work in which she is specially engaged. A letter has now been received from Miss Proctor, associated with Miss Shattuck in this work, in which she says:—

"The subject that presses hardest upon my mind is that of cutting down our expenses. Where shall we begin? On tours? But we have just perfected our plans for more thorough and extensive touring. Miss Shattuck and I can travel comfortably for a mere fraction of the expense incurred by ordinary travelers, and you kindly urge us to provide well for our table. You evidently do not wish us to begin there. On translation? We are pressing the work to secure some *very much needed* books. Help us a *little longer*, and we will gladly drop that work for something more directly evangelistic. Shall we close our village schools? They are our hope for the future. An ignorant Protestant population will be no better than the old church from whence they

came, in twenty years; and then these schools cost us *so little*. The people usually pay more than half of their school expenses, and where they do not, it is usually because the missionaries are pressing them to pay their pastor. Shall we give up all our Bible readers? They are very few, and we are being constantly besought for more. This, in many places, is the entering wedge for reaching Armenian women. Over thirty were under instruction in Beilan this past season, and they would attend meetings held by the Bible readers (who also taught school a part of the day), when they had not courage to be seen in the Protestant chapel. We wanted *more* this year. There is nothing left to consider but the Seminary, and I am sure you would not cut off our supply of *teachers*. We have spent a good deal in building, — only a little, however, compared with what has been spent for the college. We hope as times grow better and business revives to push self-support more. But even then do not cut down our appropriations. We wish to *move on — to grow.*"

Eastern Turkey Mission.

DANGERS AT MIDYAT.

MR. ANDRUS, of Mardin, writing August 14, refers to the still unsettled condition of portions of the field, saying:—

"Last week we were surprised by the arrival in the city of our helpers stationed at Midyat. They had fled from the tumult and danger that has increased so much of late in those parts, owing to the petty warfare of the Koordish chiefs of the mountains, and the continued inability of the government to suppress it. I had planned to spend a good part of the vacation there, with the lady teachers, in efforts to cheer the new brethren in their trials incidental to this unsettled state of affairs. We learn that some regular troops are expected here to-morrow, from Diarbekir, and then the Mutaserif will be able to deal with these Koordish chiefs — *if he will.*"

ADDITIONS AT AN OUT-STATION.

"You will be pleased to know that we were made glad last week by tidings from Davikè, where a church was organized two years ago, that twenty-five houses had recently come over to Protestantism, and that the little chapel was uncomfortably crowded on the Sabbath. Having been prevented from visiting Midyat, we now expect to get off day after to-morrow for a brief visit to that place. The work, for its most healthy development, requires that one missionary should be in the touring saddle all the year round, — a thing impossible where there is a theological seminary, with only one missionary, and a missionary physician whose professional tours keep him away from home at least one third of the time."

PLEASANT WEEKS.

Dr. Raynolds, of Van, wrote August 12: —

"The weeks since I last wrote you have been exceedingly pleasant to us. I think I wrote that Pastor Kavenè, of Redwan, was here to spend a few weeks in study. He is purposing to leave for home to-day. We have been much more than repaid for the time and labor given to his lessons, in the impulse his presence has given to our work. I think he is the most spiritual, devoted, and self-denying pastor with whom I am acquainted in Turkey. He is especially efficient in the direction of personal effort with individuals. He has done very much to heal the divisions that existed among our brethren, and to arouse some, at least, of that comparatively large class, who have seemed for months to stand just at the threshold of the kingdom, but fail to take the final step that shall make them safe within it. The condition of this class has been a source of alternate joy and sorrow to us for months; joy when we have seen their apparent interest in spiritual things, and signs which encourage us to hope they would ere long identify themselves with us; sorrow when we see them still continuing in the same spot.

"The pastor's presence has also given us an opportunity to inaugurate work in

some of the near villages. We have been long urging the brethren to engage in this work, but being ourselves compelled to be present at the city chapels on the Sabbath, we could not go with them. But now that we have been able to say ‘come,’ instead of ‘go,’ some of the brethren are really getting quite interested in the work, one or two indeed almost enthusiastic. This gives us real encouragement and joy.”

A VARTABED INQUIRING.

“Our reception in the villages has thus far been, in the main, pleasant, though it is too soon to speak of fruit as yet. Yesterday I went to a new village, where there resides a vartabed. A week before, he sent a letter inquiring what was the foundation of our religion, and wherein it differed from that of the Armenian church. I replied briefly, that its foundation was the gospel, and that it differed from other religions only by so much as they differed from that standard. Yesterday we had a two or three hours’ talk with this vartabed and one or two of his friends, in which he took the rôle of an inquirer after the truth.”

THE SELFISH AIM APPEARING.

“This talk was in a garden outside of the village. Afterwards we went into the village, and he boldly accompanied us. In the village a number of men listened quite attentively, and one man wanted me to sell him my Testament, which I gladly did. Others requested that we would bring more books to sell. All this, of course, was pleasant, but the drawback came at the end in the shape of an intimation that if we would lend a little money, on good security, to the vartabed’s friend, they would both join us, and bring a number of others with them. I had been looking for the selfish object to appear, and was not surprised at this appeal for a share of the loaves and fishes. We will hope, however, that some word may have fallen into such soil that it shall spring up and bear fruit for eternity.

“We hear nothing as yet with reference to a young lady for Van. My wife

finds rather more encouragement in her work among the women of late, and especially desires an associate in this work.”

Mahratta Mission—Western India.

THEOLOGICAL SEMINARY AT AHMEDNUGGUR.

THE following account of the recently organized seminary at Ahmednuggur,—the call for such an institution, the course of study to be pursued, the expense of supporting a student there, etc.—brings to view many facts of no little interest to such as study the work of missions, and the progress of Christianity and of newly planted Christian institutions in a pagan land. It comes without a name, but was doubtless prepared by Mr. Hume.

“This institution is located at Ahmednuggur, a city of 30,000 inhabitants, 150 miles east of Bombay, in the western part of Hindustan. The city is the centre of the most extensive efforts of the Mahratta mission of the American Board. In the city itself there is a church of 300 members, and in the surrounding district, which is as large as one of the smaller states of the American Union, there are sixteen churches more, a number of which are supplied with pastors. Besides these there are six churches in the other districts of the mission.

“The mission has, on three previous occasions, gathered a class for theological instruction, but there has been a growing need of a permanent institution for the training of pastors and evangelists, which has led to the establishment of this seminary. It starts off with a lecture room and dormitories for six families. The funds for building most of the latter were given by friends in this country, especially interested in the institution. Four of the houses have, respectively, these inscriptions on their walls: ‘Built by Robert Brown, Jr.;’ ‘Built by the Professors and Students of Hartford Theological Seminary;’ ‘Built by the Professors and Students of Andover Theological Seminary;’ and ‘Built in memory of William C. Wood.’

"The first class, consisting of nine promising young men, assembled on the first of January of this year, but one has since left the class. The plan of studies is quite similar to that in seminaries in the United States, but Hebrew and Greek are not yet taught, while more prominence is given to the study of the Bible, and more time and attention are given to practical Christian work. The class is divided into three sections, and they go somewhere to preach almost every day,—one section for one month with one missionary, another with a second, and the third with an experienced native catechist. The next month they rotate, the second section going with the first missionary, and so on. Besides this, the city is divided into eight districts, of one of which each student is considered to be acting pastor, and he is urged to devote himself to working his district in the best manner, by organizing Sabbath-schools, holding regular services, becoming acquainted with individuals, and leading other Christians to assist in the work, and to ask the advice of his instructors and seniors as difficult practical questions present themselves. Such a course of training will, it is hoped, fit them well for the difficult work before them. . . .

"The duties of a native pastor in India call for great prudence and grace. In the first place the Christians are converts from different castes, and the prejudices descended to these people from more than twenty centuries, are not entirely done away with at their conversion. Though they recognize the fact that all men are of one blood, and should be treated according to their characters, still the church members who are from different castes than the pastor are always sensitive, and the pastor must conduct himself with great prudence if he would gain and retain the hearty confidence of all his church members. Then, since the churches are still small and the converts are of all grades of intelligence, it is a difficult task so to minister in the gospel that all shall be spiritually nourished by his weekly ministrations. Again the Hindus are naturally a suspicious people, and fond of litigation. Hence church inves-

tigations are often required. It calls for great judgment to keep free from bias, and to discover the real facts involved. So, too, the churches still being feeble and unable to support a pastor as he should be supported, both pastor and people are apt to fall back too easily on the mission for help, and if the pastor should resolve to be content with what his people could give, it would require a degree of self-denial which much grace alone could create. Equally difficult as these duties connected with feeding the flock of God, are the pastor's duties toward the lost sheep without the fold. He has to meet the intellectual and proud Brahmin, who will seek by discussion to lead him into the intricacies of useless metaphysical difficulties, and the Brahma Samajist, who is occasionally akin to a pious Unitarian, but generally is a man who discards not only heathenism, but all religion, and adopts the loosest code of morals, and the sensual, low caste man, who freely admits that his God is his belly, and who would become a nominal Christian for a few dollars, or to gain a point in a quarrel with a neighbor, though professing to be anxious for his soul's salvation.

"The instructors in the seminary at present are Rev. L. Bissell, D. D., who has had twenty-seven years' experience in mission work, Rev. R. A. Hume, a younger missionary, and Pastor Ramkrishnapunt Modak, who was converted from the Brahmin caste thirty-five years since, and is a man of excellent character and good intellectual powers. None of these are able to give more than a portion of their time to this work.

"Instruction is given almost entirely through the medium of Marathi, the vernacular language, but such of the class as understand English are taught a little in that language also.

"All the present students but one are married men, and most of them have children. The cost of supporting a student one year varies from \$45 to \$60. A permanent scholarship, the interest of which will support a student always, can be founded for from 700 to 1,000 dollars."

Madura Mission — Southern India.**SEMINARY AT PASUMALAI.**

MR. WASHBURN, who has charge of the training school at Pasumalai, wrote from that place, August 26:—

"No year has passed since we first came to India, which has brought us so much work as the one now passing. In the school, each year, since we returned in 1874, has added another class to the preparatory department then opened in the seminary. We now have five classes in this division, with fifty boys; and twelve catechists make one class in the theological department. The families of these last are studying in the woman's school and the day school, which now number thirty-five. We have never before had a class of catechists' wives who have entered from the first with enthusiasm and earnestness on study as this class has done. Not satisfied with the attention they could receive in the upper school, some have gone into the infant school, and begun their school life over again with the little children. This is a great contrast to 1870, when we first came here. Then some of the catechists' wives thought that their husbands only were paid for work, and it was an abridgment of their liberty to expect them to attend school, or prepare themselves for future usefulness; and murmurs and mutinies were not unheard of. But that stage of our missionary experience is past, past forever, and in place of it there is springing up a desire among women to get an education, and to be more useful to others.

"The last class received into the preparatory department, in June, was the largest and best prepared of any we have received since the first one. This is encouraging, as it indicates that the tendency is upward. Our school has not yet been in operation long enough to send out its first class to teach in the station schools. Still, the teaching in these schools has advanced under the stimulus of a high standard in the seminary. I have under me a corps of young teachers, three of whom have had some normal school

drill, but they still need much experience in their work to perfect themselves in the departments they teach. They are in competition with instructors teaching the same lessons in the government schools, who receive five times their salaries, and may be supposed to be the best men in the market. My men, however, are enthusiastic and glad to learn, and I hope in a few years to have a set of Christian men up to their work. The boys are very industrious in preparation for the government examination."

PROMISE.

"Ten have been added to our church by profession since January 1st, of whom seven were from the seminary. All the boys in the two upper classes are communicants, and a large proportion of the students in the lower classes also, so that the influences of the school are in the right direction.

"A catechist class, after being with us three years, left in April. I have had very satisfactory accounts from most of them — even of those about whose usefulness I entertained least expectation. I believe they grew in piety as well as in knowledge while here, and in their appreciation of the exceeding greatness and excellency of the work they are engaged in. I was as much and favorably disappointed with the last sermons they prepared while here, as I was unfavorably disappointed by their early attempts. As I mentioned above, another class of twelve has taken the place of the seven who left."

URGENT NEEDS.

"You will see that we have eighteen more students in our school than last year, and yet our appropriations are no more. Indeed, while the evangelistic work has been growing and the congregations increasing, and the school is doing twice the work it did eight years ago, it receives no larger appropriations now than then. This comes partly of the fees, which now amount to from 500 to 600 rupees a year, partly from the fact that large classes can be worked propor-

tionately with less expense than small ones, and partly from a *famine economy*, which we could go through for a year, if the dreadful necessity required it, but which we cannot persevere in. What was I to do in June this year, when our work was increasing on our hands, and the brethren must have men for openings to be filled? After careful calculation, and making the classes as large as I possibly could, Providence brought to us other men whom it plainly seemed should also be taken. I ventured on the Lord and took them.

"We are like a ship loaded down below the water line, because the necessities of our work compel it. If George Müller's Orphanage is based on faith, so also is this school—I will not say of prophets, but of evangelists. The Lord of the harvest is the master of these times, and after well thinking over the matter, I cannot believe a timid, unventuresome policy is what he asks of us now and here."

OPENINGS.

"During our last vacation, a few catechists kindly allowed to remain here were employed in itinerant work in the district belonging to this station. Before this they had again and again been through the villages distributing relief from the Mansion House Fund. They had thus become acquainted with the people under most favorable circumstances. It seemed desirable to repeat the effort; and three weeks ago, though unable myself to leave the work at the seminary, the theological students spent several days, in company with Pastor Rowland and two or three catechists from Madura, in the same part of the field. They found a decided change in the minds of the people, who were so desirous to hear that they were kept employed till late at night. In one village the Brahmin magistrate invited them to his veranda to hold their night meeting, and sent the village messenger to summon the people. In several instances their hearers supplied them with food, and manifested so much interest that I determined to take the first oppor-

tunity to follow up this visit. In one conversation a man of the thief caste said to them, 'We do not care to hear anything about the evils of our religion; we know all that, and that our gods are worthless; but tell us in a word the summary of your religion.' The catechist very properly began with the Ten Commandments, and proceeded as far as the eighth without any check, but there his listener became restless. When he had finished Kallan said, 'They are all good, very good, and I accept them all but the eighth.' Poor heathen! He knew nothing of the modern dodge to get around the eighth commandment by a 'defalcation.'

"We have received an addition to our congregations in a region where we have hitherto been unable to get a foot-hold, and I would gladly send a catechist to live and labor there were it within my power. The new-comers are small farmers, and like most of that class, have mortgaged their land to get through the famine. We found in their houses the acrid seeds of the colocynth prepared for food in a way which nobody but the cow-worshiping Hindu could have devised. I have hardly a heart to ask the people, while subsisting on such a diet, to build a prayer-house for themselves. But if they are to have one, they will be obliged to do it. I beg to submit the case as an instance of church extension under difficulties."

RELIEF WORK AND ITS INFLUENCE.

"For ten months we have been engaged, not only in distributing the funds collected in England for famine-relief, but we have had at our door, under our charge, a camp of from 100 to 230 destitute orphan children. Hardly a day passes that emaciated mothers do not appear at our door with little skeletons of children, which they implore us to receive. I suppose a thousand children from the mission fields immediately in our vicinity have been several months in the nursery, have learned the essential doctrines of Christianity, and have experienced, and appreciate, its beneficent influence.

"We have every reason to be gratified with the effect of this nursery and orphanage upon the heathen district; and not less are we gratified as to their apparent effect on caste. More than thirty castes, high and low, are found mingled together in a friendly, happy community, and not the slightest trouble has ever been apparent. Parents in all directions know our customs, and do not complain on that account, though a large percentage of the children belong to families which a year ago were well to do. The parents also know that their children will be treated as Christians,—put to school, and taught God's Word and Christian hymns. They rather seem to *take pride* in it, and have softened the common name of such an institution—a 'Charity Eating House'—into 'The Pasumalai Charity School.' The happy faces of the children recovering from their long and horrible starvation, the cheerful way in which all the work is done, the enthusiasm with which the hymns are sung and texts recited, and the grateful loyalty of some who have gone away, to the teaching they have here received, make us rejoice in the work though it is very heavy. 'I did not know before I came here that I had on a dirty cloth,' said a little girl to Mrs. Washburn, 'but now, please, I too should like to have a clean cloth this week.' And this is like the discoveries of a spiritual kind which we believe some of the children, and the parents also, who come to see them, are making.

"I trust that, within a few months, the need for a nursery will cease to exist; but this cannot be said of the Orphanage. It now seems probable that means for supporting the orphans will be provided by the people of England or the benevolent here in India. While I am sure we are reaping great advantage from our famine efforts, in a missionary point of view, I shall be careful not to divert funds likely to be given for mission work to famine purposes. At the same time, we very much need more funds for our spiritual work, and the training of additional agents, which the state of things brought about by the famine calls for."

Ceylon Mission.

MORAL CONDITION OF THE PEOPLE—NEEDS OF THE MISSION.

In response to a letter of inquiry and suggestion from the Foreign Secretary of the Board, Rev. W. W. Howland, who has been for many years a most faithful laborer in Ceylon, writes as follows:—

"The impression you have received concerning our work seems to be somewhat erroneous. The extent to which the gospel has been made known has, it is true, resulted in great changes, and as I look back, and contrast the state of the people when I came with the present, the change seems great. But when I think of the comparatively slow increase of the churches in mere numbers, I often become somewhat discouraged, and feel that we cannot go on so. Yet, as to numbers, our statistics do not show actual results. Many who have become church members in our mission are scattered in other missions, and in various situations in other parts of the island and in India. As I write I think of at least eight pastors and preachers in the English mission here, who went out from our field, and many more catechists and prominent teachers of boarding-schools in those missions, besides others in various situations in government service and elsewhere, who are connected with those churches. On the other hand, there is scarcely one that has come from them to us."

LINGERING INFLUENCE OF HEATHENISM.

"Notwithstanding the general knowledge of many of the facts of Christianity in the heathen community, the knowledge and acceptance of its fundamental truth,—*salvation by grace, through faith*,—is very rare. But the number who openly defend idolatry is much less than formerly. In conversation, they fall back upon the assertion, 'There is one God.' If we ask them who is that God, and what are his attributes, they will repeat the assertion, 'He is the one God.' It seems to be a formula of words with no very definite meaning attached to them, behind which they shield themselves,

and perhaps satisfy their consciences. But when the heathen festivals occur they flock to the temples in numbers not sensibly diminished. Many will say they go merely to see the show, and we think this is partly true, as their confidence in the idols is undoubtedly shaken; but when sickness or any calamity comes upon them, they at once turn for help to their gods. A vow is made, to be fulfilled on condition of relief, and in such cases it is carefully paid. While the great body of the people are thus wedded to idolatry, the more enlightened go with the popular current, and if wealthy, gain favor and influence by getting up a splendid festival, and sometimes by repairing temples or building them anew; thus becoming patronizers of the popular religion.

"Another wide-spread conviction is that if one is only sincere he is safe in whatever religion. And in connection with this is the feeling that they must not change their religion, but must hold on, to the end of life, to the one they have, especially if they are at all advanced in years. They will often acknowledge that Christianity is a good religion, and many say that it is better than theirs, and that their children may become Christians; but they themselves must not change. You will see that this is connected with the idea of *merit* which is the foundation of all false religions,—and merit by religious observances independent of a meritorious life, and still more independent of purity of heart.

"Indeed they have little or no sense of the guilt of sin, as committed against God or man, and little fear of it unless detected, and thus exposed to punishment. And the fear of Divine punishment is to a great extent averted by their belief in transmigration. Hence they feel no need of a Saviour, and reject Christ. Many know the details of his life and death only to reject, and even to revile him.

"You will see that our great want is the presence and power of the Holy Spirit, to convince of 'sin, of righteousness, and of judgment;' and while we look and pray and hope for this prom-

ised blessing, we endeavor to make known Christ and him crucified, the power of God unto salvation."

'NATIVE PREACHERS — WEAKNESS OF THE MISSION.'

"The pastors and catechists are, we think, faithful, and much is said and done to stir up all Christians to labor for the immediate conversion of their relatives, neighbors, and others. I may mention, as an instance, the preparation and distribution of a tract to all the Christians, during the last week of prayer, in January, on the duty of laboring for the immediate conversion of sinners, with some plain directions for the performance of this duty. It was prepared from stirring tracts written by the elder Dr. Skinner, E. Beecher, and Dr. Finney.

"More systematic and organized efforts, such as you allude to in your letter, are desirable, and we try to arrange for such efforts. The reports sent by different members of the mission, from time to time, will give some information as to the efforts made by tours; but we want the strength to carry on such work as vigorously as we would. As I have written before, our missionary strength is not sufficient to admit of much aggressive work on our part. If our number were to be increased by two or three more men, it would be so much additional strength for direct evangelistic work. The college, the boarding and other schools and classes, the duties of secretary and treasurer, superintending the work of the press and the care of depository, the preparation of tracts, books, etc., etc., are things that must be attended to in any mission, and must consume much missionary time and strength. But these duties would not be sensibly increased by the addition of two or three to our number, or decreased by lessening our number, so that every additional laborer is an addition for the work which we and you desire to have done. As it is now, we are like a garrison with scarcely men enough to keep guard and repair the breaches, with no force for sallies upon the ranks of the enemy. It seems to us poor economy."

WILL NOT THE CHURCH RESPOND?

"I appreciate the wants of other and apparently very promising fields, but will not the Christian community respond to these wants in proportion to the demand made upon them? Would not a call for twenty men, and the means to support them, bring a response from a larger number than a call for only ten? I remember when Miss Lyon was laying her plans for a school for the education of young women, she gathered much by the very largeness of her demands. She would go to men from whom others would tell her she could obtain nothing, lay open before them her large plans, and say, 'Now I have come to you with the expectation that you will give two hundred dollars. And they would give it, to the astonishment of all who knew them; whereas if she had only asked for five, or ten, they would probably have given nothing. It seems as though the Christians at home could not longer shut their ears to the loud calls coming up from Central Africa, from China, Japan, and, indeed, all parts of the world. The Lord seems to be calling upon this generation to go up at once and possess the land for Christ. Would that there were more Joshuas to say to the people, 'We are able.'

"Our wants do not seem to you so urgent as those of other fields, but we feel that we must have *some* more help, that the missionaries may act as *leaders* to the pastors and catechists and other Christians, in going through the land from village to village and from house to house. The country is remarkably open and ready for such work; it is the work we want most to do, and we want your help. The call in our late war was, 'Pour in the men.' We only say, Give us two or three more; but the want is the same and for the same purpose, to be able to meet the enemy on his own ground. I once wrote to you that it seemed to be *now or never* with Jaffna. When I see the more intelligent part of the people drifting into a kind of deism, and mammon taking the place of their old gods, I fear the 'now' will not last long. Infidel books are being imported from England by the quantity.

The theory that the work of missions is to be carried on mainly by native agency has come to the front of late years. It is an important one, but there is danger of its being made too much of, and being resorted to as an excuse for withholding men and money; and by young men as an excuse for not consecrating themselves to this work. I believe the church has as yet no true conception of the sacrifice and self-denial necessary for the conversion of the world, or of the great privilege of having a share in the work."

Foochow Mission.

LETTERS — HARD TO GIVE A TRUTHFUL IMPRESSION.

DR. OSGOOD wrote from Foochow, August 8:—

"It is hard to write truthful missionary letters; I mean letters that give a *fair and truthful idea* of our work. On the one hand, one may be over-sanguine, and make haste to report some interesting ease of an inquirer, or some tour in the country, and the numbers that have gathered around to hear the words of life, while in truth, perhaps, the inquirer was an opium smoker without employment, and thought that by entering the church he would obtain a situation; and as to the motives of the crowd that gathered around the missionary, they were the same as those that secure a crowd around a juggler. Doubtless some of us may go to the other extreme, and be over-suspicious, and so neglect to report incidents that might be of use in the home field."

THE HOSPITAL.

"You will be glad to know that the hospital is now finished *and paid for*. There are eight rooms for patients, besides the operating room and rooms for assistants. The cost of the principal building was, \$1,461.47, exclusive of land rent, and I have now on hand for the future working of the hospital, over \$1,900, secured here in Foochow. God has doubtless heard prayer and opened the hearts of foreign residents, as well as

the Chinese, to give to the work. Among the Chinese subscriptions were the following sums, \$100, \$100, \$50, \$25. The new hospital will accommodate fifty patients. I have one room for women and one for paying patients.

"The number of opium smokers applying for treatment is about sixty a month. They are treated in a separate building. This part of the work is self-paying, and, best of all, has given some inquirers and two church members. The outlook is promising, and I look forward to the fall and winter's work with hope and confidence.

"Mrs. Osgood has made it a rule to visit native houses every Monday; has had mothers' meetings with the church members; and besides, from time to time, she has had native women come to visit the house. One of our church members, over eighty years of age, has gone home. He first heard the truth in the dispensary."

Mission to Spain.

PERSECUTION AT SANTANDER.

WRITING from Santander on the 14th of September, Mrs. Gulick reports the admission of another promising pupil to her boarding-school, where the other pupils are "good, diligent girls, making good use of their opportunities." She then refers to persecution and the character of church members, giving incidents thus:—

"You will rejoice with us, that though the persecution of the church members still continues, most of them remain true to their profession of faith in the gospel. It would be interesting to record all that this 'little flock' is passing through of suffering and of trial, but it would be impossible. I will only mention the latest case that has come to our knowledge.

"Day before yesterday the wife of one of those who has longest been a member of the church, called to tell us of their troubles. She said that they were beset by ladies and by priests, urging them to abandon us. The ladies offered to send the children to an expensive school if she would take them out of ours. 'No,'

she said. 'Although I have to pay for them, they are *learning something* where they are, and they shall stay. They have never learned anything yet in a Catholic school.' 'But your husband is *condenado* — he is lost; can you not influence him to leave?' 'No,' she answered. 'Before he was in *this* he spent his evenings in the tavern, his money in drink, and his blows on me! Now he spends his leisure with his Bible, at home, and has such a love for that book that in the night he often strikes a light to read a little, as he cannot sleep for thinking of the gospel.'

"This woman is bright and intelligent, but as yet not converted. She says that she is 'neither for one nor for the other' — but her sympathies are strongly in favor of the gospel. So her testimony as to the change in her husband is valuable. May the truth enter her heart!

"We see very frequently the fulfillment of the prophecy of our Saviour: 'A man's foes shall be they of his own household.' Some whose hearts are with us cannot do as they would, on account of the bitter opposition they would encounter. A short time ago a child was born in one of these divided families. The father was determined that it should be baptized in the *chapel*, the mother was willing, but the grandmother and sister-in-law were bitterly opposed, and were so violent that the mother yielded, and, of course, the father's wish could not be carried out. 'Well,' he said, 'at all events I shall name the child, and it shall be neither for virgin nor saint! She shall be called *Dioscora*' (a name derived from the Spanish for God — *Dios*). The women were horrified, but the father was inflexible, and 'Dioscora' the child was baptized, to the horror of the priest, who declared that such a name had never before been heard of!

"At the hour of meetings, and at the opening and closing of the school, ladies (?) come to the street on which the chapel is situated, and try to buy the children with candy and money, and to find out who of the older people attend the services, that they may report them to their employers as *Protestants*, and get their work taken from them. A few Sundays ago a lady

called out from the opposite balcony,— ‘Here comes the squad of street-sweepers.’ We recognize in this persecution one means by which the church is to be purified, and we can already see an advance in spiritual life in many of its members.”

STUDY OF THE SCRIPTURES.

“As I have indicated, the Bible is much read and studied, and even the most ignorant are learning to appeal to it as their ultimate guide. It is the custom of all who can read to bring their Bibles with them to the services, and to follow the reading of the preacher, as well as to join in the responsive reading of the Psalms. Some of these Bibles are veritable curiosities. One, in particular, is a sight to do one’s heart good. It is very large,—nearly as large as the old-fashioned ‘Family Bible,’—and so heavy that the wife, with true Oriental subjection, carries it for her husband, tied up in a large colored handkerchief. For three years it has been steadily growing in bulk, as its owner has advanced in its study, filling it, as he has progressed, with marks of paper and cloth and leather, at special passages. It now bristles with these marks, projecting in crumpled and worn ends from the top of the book, whose distended covers can hardly be pressed together. Its owner is a shoemaker, and one of the deacons of the church.”

Mission to Austria.

RETIRING FROM GRATZ.

DR. BISSELL having decided to return to the United States, the Austrian mission has thought it best for Mr. Clark to join Mr. Adams at Prague. Mr. Clark wrote from Gratz September 19, when he was about to leave, noting some facts which show that the efforts which have been made in that place have not been without effect. He says:—

“As packing and moving will soon be the order of the day I will write you a few lines this evening, otherwise you may not hear from us until we are fairly set-

tled in Prague. Last Sunday we held our last *English* service. You will be happily surprised to learn that the English meetings are to be continued. At the close of last Sunday’s service Prof. — (a Prussian, for twenty-five years a resident of London, now in Gratz), rose, and after thanking Dr. Bissell and myself for the meetings we have conducted, he invited all who were present to meet at his house on Sunday in the future, and he would, with God’s help, conduct a Bible service for his family and all who wished to be present. Thus the Lord has been better to us than our fears. We knew that the German meetings would be continued, by Mr. —, but we had been not a little pained with the thought that the English meetings, which have been attended with such interest and profit, must now cease.

“The kind words which our friends spoke to us last Sabbath were very cheering, and the gratitude which they expressed was really touching. One gentleman (a graduate of an Austrian university) said with deep emotion, as he bade us good by, ‘I cannot tell you how much these meetings have helped me. I came to you broken down in spirit and hopeless, almost in despair. I have been greatly comforted.’ Another, for whom we have the best hope that he is soundly converted, taking us by the hand, was so overcome by his feelings that he could not utter a word. A very intelligent German lady, whom no storm has detained from the Sunday services, after expressing her gratitude with tearful emotion, added, ‘We shall miss these meetings more than I can tell you. They have been an inestimable blessing to me. I have learned to prize Christ more, and I never kneel in prayer without thinking of ‘Christ our Life.’”

WAR—CHRISTIAN BOOKS IN HOSPITALS.

“The cruel war now going on between Austria and Bosnia has sent many sick and wounded soldiers to this and other cities. In one of the hospitals a small library of choice Christian books has been thankfully received. Through the influence of a friend we are able to place

a similar library in the large hospital of another city. The convalescent soldiers are very glad to obtain something to read; and may we not hope that the good books, especially the Testaments, placed in their hands at such a time, will be blessed to their spiritual good."

CONTRACTION.

"The painful work of contraction has begun. Görz is for the most part given up. Mr. —— has all he can do at present in Russitz and vicinity. Innsbruck, as an out-station for an evangelist, has been abandoned. It is a long way from Gratz, and still farther from Prague and Brünn. We have had occasion to dis-

miss one porter in Tyrol, and one in Styria, but hope in due time to fill their places. We ought to have at least one in each province.

"Some subscribers have left our circulating library in Gratz because the books are 'too holy.' But we still have over eighty, besides some eighty children who are permitted to exchange little books twice a week. They (the children) pay from one to five cents, and it does one good to see the joy on their faces when they come for a new book.

"On the first of October our dear associates, Dr. and Mrs. Bissell, leave us for America. We shall miss them very, very much. We leave, a few days later, for Prague."

MISCELLANY.

A CHINESE TRIBUTE TO CHRISTIAN MISSIONARIES.

THE following is the translation of an article published recently in "The Shinpao" (native Chinese paper), of Shanghai :—

"To assist those who are in danger and to succor the afflicted, is undoubtedly evidence of the kindly heart of a noble-minded man; to rescue those who are in calamity and feel pity for one's neighbor, is nobler still, for it is the philanthropic effort of a humane man. In this, our Middle Kingdom, successive years of drought and dearth have turned the provinces of Shantung, Shan-si, Honan, Shen-si, and Chih-li into a vast expanse of desert wastes. In Kwan-tung and Chihli, too, have disasters by floods occurred, when embankments were burst through and dykes broken down, the waters drowning and swallowing up the full-grown grain.

"In Kwan-tung the evil of excessive rain has this year again been felt, insomuch that the price of rice has increased, and the poorer people have not the means of quietly dwelling in their homes, but, pressed by want and hardship, are forced to wander away and disperse. The missionaries of the religion of Jesus, being

personal witnesses of this condition of things, prompted by warm-hearted and generous impulses, have been moved to look upon this weakness as their own, and this state of want as theirs also, and have proceeded energetically to persuade foreigners to contribute to the relief of the distress that prevails. Contributions amounting altogether to over \$250,000 have been received at one time and another from England, Japan, Singapore, and from various foreigners resident in China, every fraction of which has been applied to the relief of the suffering people. Further, there are missionaries who have gone in person to Shantung, Shansi, and Honan to relieve the starving people, through soaking rain and cutting wind, shrinking not from toil or disease, and preserving life in large numbers, carrying their efforts in some cases to such an extent that they have lost their lives in the task. And yet they fear not difficulty, nor stand in awe of death; and there are at this moment others ready to continue their work and follow in their steps. Again, this year it was decided in public conclave at Shanghai, that the 17th of June should be a day upon which all missionaries in each province should gather together the

men and women of their faith and, abstaining from the use of food, pray to the Sovereign Lord of Heaven above, and entreat for the lives of the Chinese people. This is good, and we venture to applaud the reverence for the heavenly powers, and love toward mankind, so firmly upheld by the religion of Jesus. . . . Assuredly it is hard for men to attain to such (self-sacrifice) as this, and yet the religion of Jesus affords numerous illustrations thereof, showing most positively the depth and capacity of the rectitude of purpose that is to be obtained through its (profession).

"Let us, then, cherish a grateful admiration for the charity and wide benevolence of the missionary, whose sacrifice of self, and love toward mankind, can be carried out with earnestness like this. Let us applaud, too, the mysterious efficacy and activity of the doctrine of Jesus of which we have these proofs. We record the same in writing for the information of all noble-minded men 'within the seas.'"

THE FEELING OF MISSIONARIES.

It is now certain that the Prudential Committee will feel constrained, in making appropriations for the year 1879, to make them *much* less than the amounts called for by estimates received from the missions,—estimates which brethren on the ground feel to be for the smallest amounts demanded by the interests of their work. This painful certainty gives force to the following paragraph from a letter received not long since from one of the older laborers at the Sandwich Islands,—one who has of late given very largely, from his own means, for the missionary cause:—

"In my glance at the August number of the 'Herald,' I am pained to notice the near and dreaded danger of another debt! Oh, Lord, how long! When will you be able to tide over these terrible shoals of pecuniary trial, and once more spread your canvas to the breeze? Hasten the time, gracious Lord. It is only a glance I have yet had at the

'Herald;' but the pain is severe, in view of the threatened possibility ahead. And then the wide-spread work you have in hand, and the Macedonian cry raised from every quarter, yet no possibility of moving foot or hand for the relief of these perishing millions! Such a trial to one's faith! And yet the great Captain is ever ready for advance. It is we, his servants, who are so backward—shamefully backward. When is the fresh and more thorough consecration of the individual and his all to this glorious work coming? Speed the day."

A GOOD EXAMPLE.

THE following note, sent to the pastor of one of the country churches in Massachusetts, by a member of his flock, tells its own story. If the example could but be followed by members of many churches, men or women, the zeal of pastors would be often quickened, and contributions largely increased.

"AUGUST 30, 1878.

"DEAR PASTOR,—Having read a short article in our 'Missionary Herald' for August, entitled 'Shall we close the year with another Debt?' I am induced (though with many fears, I confess) to send this little note to you, hoping that an effort may be made to increase our contribution to the American Board this autumn, so that, instead of the meagre sum of two or three hundred dollars formerly contributed by our church and congregation, it may be increased to fifteen hundred or two thousand dollars. Are these figures too high in view of the prosperity of our people in the past? Are they too high in view of the shortness of the time many of us will be permitted to give to the Lord? Have we not from six to ten brethren (and some sisters too) in our church who count their income by thousands, and who, if they will give from one to five hundred dollars, would feel amply repaid in receiving the promised blessing to the cheerful giver?

"Although with comparatively small means, if prospered I will pledge fifty

dollars, hoping there may be an effort made to increase our contribution for this cause, this season, even ten fold.

"Yours in trust for the Master."

A second note, dated September 24, inclosed the \$50.

—♦—
BIBLIOGRAPHICAL.

Records of the General Conference of the Protestant Missionaries of China, held at Shanghai, May 10-24, 1877. This is a very neat volume of 492 large octavo pages. The Conference, regarded by the various missions as one of great importance, was attended by seventy-four male and fifty-two female missionary workers, of whom seventy-two were connected with American, and forty-nine with British societies. One was of the Basel Missionary Society, and four were "unconnected." Ten copies of the Records, well bound in half leather, have been sent to the Rooms of the American Board, others have been forwarded to other American societies, and most of these may be regarded as for sale, for the benefit of the Committee in China who took upon themselves the labor and pecuniary responsibility of issuing the work. The hope is, that these, serving as sample copies, may induce many persons to order the volume. Rev. M. T. Yates, of the Southern Baptist mission, in sending them, says: —

"These books contain essays on important subjects, and discussion of the same, statistical tables, new and reliable maps, showing mission stations, and an appeal to all the world for more men and women for China. In fact, they comprise a fund of information about China missions, not to be found anywhere else, that will prove to be of great value to all who are interested in foreign missions. And it is thought that, if widely circulated, they are well calculated to excite a deeper and more intelligent interest in missions to the Chinese."

"Our desire is, that the library of every institution of learning, every missionary society, and every pastor, shall have a copy of the Records.

"The cost of the book, delivered by mail, to the address given, will be \$2.85. Delivered by canal steamer to Messrs. Sheldon, 677 Broadway, N. Y., it will be \$2.55."

Orders may be sent (through Sheldon & Co., it is presumed) to Rev. M. T. Yates, Shanghai, China.

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GLEANINGS.

— It is very pleasant to see in *The Helping Hand*, of the Woman's Baptist Missionary Society, this paragraph: "We invite discussion and coöperation among the pastors' wives and all Christian women, in behalf of the plan to establish the monthly missionary concert of prayer in every church of the Baptist denomination."

— The (English) *Church Missionary Gleaner*, of September last, says: "The Estimates Committee of the C. M. S. reckon the probable ordinary expenditure of the Society for the current year at £200,167 (\$1,000,535). To this must be added £4,300, the adverse balance from last year, and £2,000 or £3,000 more for emergencies; so that at least the same large amount that was raised last year, which included many special contributions, will be required for the twelve months ending March next."

— The Annual Report of the Presbyterian Board of Missions says: "The Siamese government, including the king and some of the highest nobles, have publicly expressed themselves as pleased with our work, and have given most substantial proof of their approval of our efforts to establish schools in the kingdom. The king and some of the higher princes have contributed \$2,260 for the erection of a school building at Petchaburi. The king's private secretary stated that the king had said he could not help the missionaries in establishing their religion, but he was willing to do all he could toward establishing schools."

— The Roman Catholic "Annals of the Propagation of the Faith," for September last, says of the United States: "We can have an idea of the progress

that Catholicity has made, by casting our eyes on the chief city of the United States, New York, which, from its importance, might be called their capital, though in an administrative and political sense, that title does not belong to it. At present there are 96 churches, more than 32 chapels, and the number of Catholics is 400,000, in a total population of a million and fifty thousand inhabitants."

— The same authority states that in the year 1840 there were in the United States, 1,270,000 Catholics, 16 bishops, and 487 priests; while in 1878 there were 6,000,000 Catholics, 68 bishops, 5,548 priests.

— The "Annals" notices a project for preaching the gospel in equatorial and southern Africa by Catholics. Mentioning "two religious congregations, whose special object it is to convert the interior" of that continent, it says: "At present they are preparing to evangelize Equatorial Africa, going to it by a different road—that from Zanzibar. There they will establish two religious centres, as the Sovereign Pontiff has prescribed to them: the one in the neighborhood of the lake Albert Nyanza; the other close to the lake of Tanganyika. Finally, it is announced to us that another mission is in course of preparation. This will extend its labors over the immense space comprehended between the 10th and 23d degrees of latitude."

— The last Report of the (Catholic) Association for the Propagation of the Faith gives the receipts and expenses of the previous year, in francs, as follows:

RECEIPTS.

From Dioceses of Europe . . .	5,943,400f. 43c.
From Dioceses of Asia . . .	10,433f. 81c.
From Dioceses of Africa . . .	28,652f. 80c.
From Dioceses of America . . .	156,235f. 72c.
From Dioceses of Oceania . . .	4,203f. 70c.

EXPENSES.

For Missions in Europe . . .	968,453f. 61c.
For Missions in Asia . . .	2,656,950f. 54c.
For Missions in Africa . . .	894,462f. 67c.
For Missions in America . . .	772,203f. 80c.
For Missions in Oceania . . .	467,679f. 20c.

It will be noticed that in America the expenses were nearly five times as large as the receipts; the latter having been but little over \$35,000.

ARRIVALS.

MISSES VAN DUZEE and BLISS, on their way to Erzroom, arrived at Trebizond, October 4.

Rev. James L. Fowle and wife, on their way to Cesarea for the winter, arrived at Constantinople, October 13.

DEPARTURES.

REV. HENRY MARDEN, of the Central Turkey Mission, returning to his field, and Mrs. Alice M. (Kingsbury) Marden, from Francistown, N. H., sailed from New York on the 19th of October.

Rev. Richard C. Hastings, son of Rev. Eurotas P. Hastings, of the Ceylon mission, sailed from New York, October 26, to join that mission. He is a graduate of Hamilton College and Auburn Theological Seminary. Miss Harriet E. Townsend, of the same mission, sailed at the same time, returning to the field, after a visit to the United States for health.

DEATHS.

AT Rāhūri, Western India, September 9, of typhoid pneumonia, Mrs. Alice C. Ballantine, wife of Dr. William O. Ballantine, of the Mahratta mission, aged 27. Mrs. Ballantine was Miss Parsons, of East Hampton, Mass., was married in January, 1875, sailed with her husband for India on the 2d of the same month, and had secured "the sincere love and high respect of all" the mission circle.

AT Tungcho, China, September 4, of dysentery, after an illness of a few days, and after a happy married life of only about three months, Mrs. Justina E. (Wheeler) Goodrich, wife of Rev. Chauncey Goodrich, of the North China mission. She joined the Japan mission near the close of 1876, and was married to Mr. Goodrich on the 31st of May, 1878.

Intelligence has been received of the sudden death of Rev. Andrew Abraham, of the Zulu mission, Southern Africa, at his home in Mapumulo, on the 13th of September last.

DONATIONS FOR A MISSION TO CENTRAL AFRICA.

[Pledges have been received as follows: From Robert Arthington, Esq., of Leeds, England, £1,000, and from an Episcopalian, Boston, Mass., \$500.]

Previously acknowledged, see October "Herald," \$308.72.

DONATIONS RECEIVED IN OCTOBER.

MAINE.		Windham county, Aux. Soc. C. F.
Cumberland county.		Thompson, Tr.
Pownal, Cong. ch. and so	8 50	Brattleboro, II. 2 00
Yarmouth, 1st Cong. ch. and so.	28 00—36 50	Wilmington, Plummer Prouty, 33 33—35 33
Kennebec county.		Windsor county.
Winthrop, A friend,	5 00	Hartland, Cong. ch. and so. 15 00
Lincoln and Sagadahoc counties.		Springsfield, Cong. ch. and so. for Papal Lands, 36 00
Bath, The Lord's tenth,	5 00	West Hartford, Cong. ch. and so. 7 00
Penobscott county.		Woodstock, 1st Cong. ch. and so. 11 52—69 53
Bangor, Clara Hamlin,	10 00	
Brewer, 1st Cong. ch. and so.	8 76—18 76	468 14
Union Conf. of Churches.		MASSACHUSETTS.
East Otisfield, Cong. ch. and so.	11 00	Barnstable county.
North Waterford, Cong. ch. and so.	5 00	West Barnstable, Cong. ch. and so. 10 00
Waterford, Cong. ch. and so. 247;		Berkshire county.
Daniel Warren, 30;	32 47—48 47	Alford, Cong. ch. and so. per Rev. J. Jay Dana, 30 00
Waldo county,		No. Adams, Cong. ch. and so. quar. contr. 24 47
Searspoint, 1st Cong. ch. and so.	25 00	Sheffield, Cong. ch. and so. 8 57
York county.		West Stockbridge Cen., Cong. ch. and so. per Rev. Lewis Pennell, 25 00—88 04
Biddeford, George N. Adams,	25 00	Bristol county.
Kennebunkport, 1st Cong. ch. and so. 6 35; 2d Cong. ch. and so. 11;	17 35	Mansfield, Cong. ch. and so. 22 74
York, 1st Cong. ch. and so.	20 50—62 85	Norton, Trin. Cong. ch. and so. 59 83
	201 58	Raynham, 1st Cong. ch. and so. 33 85
NEW HAMPSHIRE.		Taunton, Union Cong. ch. and so. 20 89—136 81
Cheshire co. Conf. of Ch's. George Kingsbury, Tr.		Brookfield Ass'n. William Hyde, Tr.
Marlboro, Cong. ch. and so.	15 76	Brimfield, Jane E. Hitchcock, deceased, 50 00
Rindge, Cong. ch. and so.	6 69—22 45	Brookfield, Ev. Cong. ch. and so. 25 00
Coos county.		Charlton, Cong. ch. and so. 52 00
Berlir, Church of Christ,	3 50	Southbridge, Cong. ch. and so. 294 68
Gorham, Cong. ch. and so.	3 25	Ware, 1st Cong. ch. and so. 50 35
Lancaster, Cong. ch. and so.	25 00—31 75	Ware, East Cong. ch. and so. (of wh. J. A. Cummings, 100, to const. ELBRIDGE CUMMINGS, H. M.; Otis Lane, 100, to const. C. H. SHEARER, H. M.; William Hyde, 100, to const. SYLVIA SAGE HYDE, H. M.); 1,046 38
Grafton county.		Warren, Cong. ch. and so. with other dona. to const. Rev. J. F. FORBES, J. W. HASTINGS, and S. P. ROBBINS, H. M. 123 08-1,641 49
Hanover, Dart. Religious Society,	50 00	
Piermont, Cong. ch. and so.	7 00—57 00	
Hillsboro co. Conf. of Ch's. George S. Swain, Tr.		
Amherst, Cong. ch. and so.	26 00	
Bedford, Pres. ch. for Eastern Turkey,	20 00	
Milford, 1st Cong. ch. and so.	12 87	
Nashua, 1st Cong. ch. and so. 63 41;		
Pearl St. ch. and so. 5 89;	69 30—128 17	
Merrimac county, Aux. Society.		
Chichester, Rev. John F. Aiken,	3 00	
Concord, A friend,	40 00—43 00	
Rockingham county.		
Caudia, Cong. ch. and so.	23 25	
Sullivan county. Aux. Soc. N. W.		
Goddard, Tr.		
Claremont, Cong. ch. and so. m. c.	4 01	
	309 63	
VERMONT.		
Addison county.		
Cornwall, Cong. ch. and so.	35 00	
Shoreham, Cong. ch. and so.	45 50—80 50	
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.		
St. Johnsbury, A thank-offering,	25 00	
Chittenden county.		
Burlington, 3d Cong. ch. and so.	100 00	
Franklin co. Aux. Soc. C. B. Swift, Tr.		
Georgia, Cong. ch. and so.	10 00	
Orleans county.		
Coventry, M. C. Pearson	5 00	
Washington county, Aux. Soc. G. W. Scott, Tr.		
Montpelier, Cong. ch. and so.	140 78	
Worcester, Cong. ch. and so.	2 00—142 78	

Olivet ch. and so. 38.80; Hope ch. and so. 19.59;	274 43	Methuen, Joseph F. Ingalls, add'l, 60 00
Westfield, 2d Cong. ch. and so.	10 47	Montague, Rev. Eli Moody, by Charles M. Gunn, Ex'r, 500 00---660 00
West Granville, Cong. ch. and so.	5 00	
Wilbraham, Cong. ch. and so.	29 00---333 56	
Hampshire county, Aux. Society.		6,327 98
Belchertown, Miss E. M. Blodgett,	1 00	RHODE ISLAND.
East Hampton, 1st Cong. ch. and so.	28 50	Providence, Free Cong. ch. and so. 22.73; "A thank-offering from Pain Killer in Bulgaria," 25;
Florence, A. L. Williston,	500 00	47 73
Hadley, Russell ch. and so. m. c.	13 07	Westerly, Cong. ch. and so. 35 62---83 35
Northampton, 1st Cong. ch. and so. m. c.	17 21	
So. Amherst, Cong. ch. and so.	10 00	CONNECTICUT.
Williamsburg, Cong. ch. and so.	28 67---598 45	Fairfield county.
Middlesex county.		Danbury, 1st Cong. ch. and so. 93 35
Cambridgeport, Prospect St. ch. and so.	400 00	Fairfield, Cong. ch. and so. 114 43
Hopkinton, Cong. ch. and so.	87 36	Wilton, Cong. ch. and so. 6 81---219 59
Lowell, John St. ch. and so.	62 16	Hartford county. E. W. Parsons, Tr.
Malden, 1st Cong. ch. and so.	60 55	Bristol, Cong. ch. and so. 89 50
Newton, J. A. Wilson, for the debt, Newton Centre, 1st Cong. ch. and so.	1 00 95 10	Enfield, 1st Cong. ch. and so. 28 59
North Reading, Cong. ch. and so. 6.20; Rev. F. H. Foster, 3.30;	9 50	Farmington, 1st Cong. ch. and so. 37 09
Somerville, Franklin St. ch. and so. m. c.	9 09	Glastonbury, 1st Cong. ch. and so. 300 00
West Somerville, Cong. ch. and so. m. c.	6 64	Hartford, Centerch. 1, 188.25; Pearl St. ch. 318.50; A member of Asy- lum Hill ch. 20; Jos. E. Cone, 100; Mrs. Sargent, 20; 1,641 75
Winchester, Cong. ch. and so.	105 13---836 53	Marlborough, Cong. ch. and so. 28 00
Middlesex Union.		Plainville, Cong. ch. and so., to const. Rev. N. J. SEELY, H. M. 98.46; A friend, 100; 198 46
Ashby, Cong. ch. and so.	13 40	Rocky Hill, Cong. ch. and so. 7 00
Fitchburg, Calv. Cong. ch. and so. 20.75; Rollstone Cong. ch. and so. 165.05;	367 80	Simsbury, Cong. ch. and so. 63 25
Leominster, Ortho. Cong. ch. and so.	57 25	Thompsonville, No. Cong. ch. and so. 5 00-2,398 64
Lunenburg, Cong. ch. and so.	8 53	Litchfield co. G. C. Woodruff, Tr.
Maynard, Thomas Wouldhave, for the Madura mission,	25 00	Harwinton, Cong. ch. and so., to const. Rev. WILLIAM N. MESERVE, H. M. 83 37
No. Leominster, Cong. Ch. of Christ,	19 50---491 48	Litchfield, Cong. ch. and so. (of wh. 133.27 m. c.), 333 27
Norfolk county.		New Hartford, South Cong. ch. and so. 12 00
Brookline, Harvard Cong. ch. and so.	127 94	Thomaston, Cong. ch. and so. 46 81
Canton, Ev. Cong. ch. and so. m. c.	19 13	West Winsted, 2d Cong. ch. and so. 46 49---521 94
East Weymouth, Cong. ch. and so.	28 00	Middlesex co. E. C. Hungerford, Tr.
Holbrook, Yearly Bequest of E. N. II. 200; E. II. 10;	300 00	Essex, 1st Cong. ch. and so. 22 62
Hyde Park, 1st Cong. ch. and so.	35 95	New Haven co. F. T. Jarman, Agent.
So. Braintree, So. Parish ch. and so.	7 58	Milford, 1st Cong. ch. and so. 45 00
Wellesley, Miss Horton,	20 00	New Haven, 1st Cong. ch. and so.
Wollaston Heights, Cong. ch. and so.	6 00---544 60	m. c. 10.79; North Cong. ch. and so. m. c. 10; 3d Cong. ch. and so. 29.81; 50 60
Plymouth county.		Prospect, Cong. ch. and so. 16 72
Ahington, Cong. ch. and so.	13 19	Waterbury, A friend, to const. AN- SON G. STOCKING and CHARLES FABRIQUE, H. M.'s 200 00
Brockton, 1st Cong. ch. and so. 65;		Westville, Cong. ch. and so. 40 00---352 32
A friend, 5;	70 00	New London county, L. A. Hyde and L. C. Learned, Tr's.
No. Middleboro, Cong. ch. and so.	55 00	Lebanon, 1st Cong. ch. and so. 100 00
So. Abington, A friend of the cause, to const. Rev. F. P. TOMPKINS, H. M.	100 00	Norwich, Park Cong. ch. and so. 252.96; 1st Cong. ch. and so. in part, 175; Broadway Cong. ch. and so. 13.24; 441 20
So. Plymouth, Cong. ch. and so.	17 61---255 80	Old Lyme, Cong. ch. and so. 21 60---562 80
Suffolk county.		Tolland county. E. C. Chapman, Tr.
Boston, Central ch. 50; A member of do. 20; Union ch. 4.50; do.		Rockville, 2d Cong. ch. and so. 100 00
Mrs. E. C. Ford, 50; Immanuel ch. 35; A friend, 10;	169 50	Somersville, 2d Cong. ch. and so. 47 03---147 03
Celsea, Central Cong. ch. and so.		Windham county.
17.76; A friend, 5;	22 76---192 26	Putnam, A friend, 20 00
Worcester county, North.		No. Woodstock, Cong. ch. and so. add'l, 2 00
Athol, Cong. ch. and so.	118 57	Thompson, Cong. ch. and so. 14 00
Gardner, 1st Cong. ch. and so.	35 53	Woodstock, 1st Cong. ch. and so. 22 50---58 50
Winchendon, 1st Cong. ch. and so. (of wh. m. c. 21.86);	51 41---205 51	
Worcester co. Central Ass'n. E. H. Sanford, Tr.		4,283 44
Berlin, Miss R. Whitcomb,	2 50	
Worcester, Union ch., add'l, 20.37;		
Central ch. m. c. 13.14;	33 51---36 01	
Worcester co. South Conf. of Ch's. William R. Hill, Tr.		
Milford, 1st Cong. ch. and so.	46 00	
Whitinsville, Rev. J. R. Thurston and wife, 40; Miss Lucy Thurs- ton, 1,	41 00	
Collection at Conference,	14 00---101 00	
	5,667 98	
<i>Legacies.</i> — Easthampton, Olive Poole, by William W. Poole, 100 00		NEW YORK.
		Bath, Dr. Rulison, 1 00
		Berkshire, Mary W. & F. C. Brown, 19 00
		Candor, Cong. ch. and so. 11 92
		Elmira, Mrs. L. M. West, 5 00

[December, 1878.]

New York, Harlem Cong. ch. and so.		Princeton, Cong. ch. and so.	1 25
27 88; J. D. for the debt, 400;	427 88	Stoughton, Anne B. Sewell,	1 00
New York Mills, La. Miss. Soc.	41 09	West Des Moines, W. A. Bingham,	100 00—258 25
Owego, A friend,	50 00		
Poughkeepsie, Mrs. Andrus, deceased,		NEBRASKA..	
for Mardin,	5 00	Columbus, Mrs. J. A. Reed, 1; Mrs.	
Randolph, Mrs. S. M. Cowles,	100 00	Sparhawk, 1;	2 00
Rocky Point, Cong. ch. and so.	18 00	Lincoln, Cong. ch. and so.	10 00
Steuben, A member of 1st Ch. for Mex-		Wahoo, and Cedar Bluffs, Cong. ch.	
ico,	10 00—688 89	aud so.	5 80—17 80
		CALIFORNIA.	
NEW JERSEY.		Darwin, W. F. Montague,	20 00
Orange Valley, Cong. ch. and so. to		Grass Valley, Cong. ch. and so.	29 25
const. HENRY E. SIMMONS, H. M.	50 00	Oakland, 1st Cong. ch. and so.	32 74
Princeton, F. Vinton,	6 70—56 70	Petaluma, Cong. ch. and so.	20 00
		Redwood City, Cong. ch. and so. of	
PENNSYLVANIA.		which 69.00 for Rev. I. Pierson's	
Philadelphia, Cen. Cong. ch. and so.	17 75	work in China,	79 55
Pittsburgh, Rev. T. Edwards,	5 00—22 75	Santa Cruz, Cong. ch. aud so.	10 00—191 54
MARYLAND.		COLORADO.	
Frostburg, Shiloh Welsh Cong. ch.	6 00	Colorado Springs, Cong. ch. and so.	41 23
DISTRICT OF COLUMBIA.		WASHINGTON TERRITORY.	
Washington, A friend,	2 00	Skokomish, Cong. Mission ch.	18 25
OHIO.		CANADA.	
Akron, Cong. ch. and so.	57 00	Province of Quebec,—	
Ashland, William M. Eames,	20 00	Montreal, Rev. Henry Wilkes, D. D.,	
Cleveland, Euclid Ave. Cong. ch. and		10; Robert Mills, 5;	15 00
so.	17 00	St. Andrews, Presb. ch. m. c.	10 00—25 00
Defiance, G. H. Palmer,	20 00		
Findlay, Cong. ch. and so.	28 47	FOREIGN LANDS AND MISSIONARY STATIONS.	
Graytown, P. S. Miller,	2 80	Mahratta Mission. H. B. Boswell, ru-	
Harmar, Cong. ch. and so.	39 05	pees 400; F. Bosanquet, rupees 200;	
Kent, 1st Cong. ch. and so.	23 60	Anonymous, rupees 7;	266 22
Lorain, Cong. ch. and so.	2 00	Sandwich Islands, Honolulu. Mrs. M.	
Medina, Cong. ch. and so.	31 00	S. Rice,	30 00
Oberlin, William G. Ballantine,	10 03	Turkey, Trebizond, "An offering by	
Painesville, 1st Cong. ch. and so.	30 30	Zenope Felician on starting out in	
Springfield, 1st Cong. ch. and so.	8 99	business,—a nest egg,"	2 20—298 42
Tallmadge, Cong. ch. and so.	54 00		
Tontogany, Rev. S. D. Taylor,	4 00—348 24		
		MISSION WORK FOR WOMEN.	
ILLINOIS.		From WOMAN'S BOARD OF MISSIONS FOR THE	
Chicago, Union Park ch. and so.	40 00	INTERIOR.	
Elgin, Cong. ch. and so.	19 00	Mrs. Francis Bradley, Evanston, Illinois,	
Evanson, Cong. ch. and so.	44 70	Treasurer.	
Jefferson, Cong. ch. and so.	35 00		
Moline, Cong. ch. and so.	71 00	Of which 50 for work under care of Rev. C.	
Plymouth, Cong. ch. and so.	8 00	A. Stanley, China,	5,605 90
Winnebago, Cong. ch. and so.	13 05—230 75	From WOMAN'S BOARD OF MISSIONS FOR THE	
		PACIFIC.	
MICHIGAN.		Mrs. R. E. Cole, Oakland, California,	
Dowagiac, Cong. ch. and so.	7 00	Treasurer.	500 00
Grand Blanc, Miss Sage,	50		
Litchfield, 1st Cong. ch. and so.	14 00	MISSION SCHOOL ENTERPRISE.	
Pentwater, Cong. ch. and so.	2 25		
Venue, Union Cong. ch.	11 00—34 75	NEW HAMPSHIRE.—Mason, Cong. s. s. 13 30;	
		New Boston, Presb. s. s., for a scholar in	
Legacies.—Thetford, Amasa Carrier,	700 00	India, 25; New Ipswich, Proceeds of Fair,	
		1;	39 30
	734 75	MASSACHUSETTS.—Bridgewater, Central Sq.	
MISSOURI.		s. s., for scholar under care Rev. G. T.	
St. Louis, Pilgrim Cong. ch. and so. to		Washburn, 20; Lancaster, Evang. s. s. 10;	
const. E. C. CHAMBERLIN, H. M.		NEW YORK.—Otisco, Youth's Miss. Society,	
	177 80	19.59; Walton, 1st Cong. s. s. 26.80;	46 39
		ILLINOIS.—Moline, Cong. s. s.	4 70
MINNESOTA.		NEBRASKA.—Crete, Anna and Frank, de-	
Minneapolis, Plymouth Cong. ch. and		ceased children of Rev. and Mrs. H. Bross,	
so.	14 48	CANADA.—Montreal, Am. Presb. ch., A.	1 00
Spring Valley, Cong. ch. and so.	18 00	Kingman's class, for pupil in Mr. Hume's	
Zumbrota, Isaac C. Stearns, to const.		school at Ahmednuggur,	5 00
J. BRADLEY LOCKE, H. M.	100 00—132 48		
		126 39	
IOWA.		Less amount from Colorado, acknowl-	
Anamosa, W. S. BENTON, to const.		edged in June "Herald,"	
himself H. M.	100 00	16 60	
Seneca, Rev. O. Littlefield and wife,	12 00		
Waverly, Cong. ch. and so.	11 18	109 73	
Wittemberg, Cong. ch. and so.	13 06—136 24		
		Donations received in October,	19,911 95
WISCONSIN.		Legacies " " "	3,831 93
Berlin, Hiram Joslyn,	100 00		
Clinton, Cong. ch. and so.	28 00	\$23,743 88	
Geneva Lake, Presb. ch.	10 00		
Milwaukee, Mrs. Geo. W. Allen and			
nephew, 4; with peaches at the An.			
Meeting, 3 50; A lady, 50c.	8 00		
New Richmond, 1st Cong. ch. and so.	10 00		
		Total, from Sept. 1st to Oct. 31st, 1878,	
		Donations, \$28,767.55; Legacies, \$7,-	
		138.93 = \$35,904.48.	

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